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Rediscovering Gandhian Economics: Implications for sustainable development policies in the 21st century

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Abstract---This republication of Gandhian Economics, based on non-possession and no greed, self-employment, and righteous means of living provides a different paradigm to deal with the modern concerns of growing unfairness, endangered environment, and disintegration of societies. Mahatma Gandhi an exponent of Ahimsa and virtue ethics, had economic thoughts that opposed materialist paradigm and industrialization strategies (Gandhi 2021). In other words, Gandhi's vision of economics was about people and the earth and not about those things that make up human desire. If implemented, his schemes of self-organized communities, nature conservation, and ethical manufacturing solve today's problems. Firstly, economic disparity is an unambiguous issue that Gandhian Economics with the help of the concept of Sarvodaya addresses. Gandhi endorsed the use of a commoner approach to wealth creation such that wealth is not accumulated within the pockets of a few influential individuals but within the layers of society. He advocated for a trusteeship system where the wealth creators just hold the money on behalf of them as opposed to being owners of the money.

Keywords---Gandhian Economics, Sustainable development, Sarvodaya, Trusteeship, Ethical Production.

Introduction

It consists of the Gandhian concepts of trusteeship, swadeshi, and simplicity, which in essence means a requirement of people to capitalize their resources judiciously, patronize local industries, and avoid concentration of wealth. The concept of human dignity and the dignity of a person reveals Gandhian economics to contain practical and meaningful solutions to modern economic problems

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including economic injustice, environmental deterioration, and social injustice. Central to his economic thought are several key principles:

1. Sarvodaya which translates to mean Universal Upliftment

Cohesion or welfare of all: The concept of 'Sarvodaya' has been derived from the principle of Mahatma Gandhi's kind of society where all the human beings in a society develop with equal status and dignified lives. Sarvodaya is derived from two parts; sarva meaning all and "udaya" referring to upliftment or progress indicating that any strategy, process, or path of social or economic change would include everybody and every person without exclusion. This concept is basic to the Gandhian approach and envisages a society in which human well-being, moral order, and self-organization supersedes self-gain or self-domination (Jena 2023). Although Sarvodaya was designed to eradicate poverty, exploitation, and social stratification and make individuals flourishing dependent on the prosperity of others.

According to the Sarvodaya philosophy, development is not in terms of money or economic or political power for a selected few but development for and of the people of that community. He adopted an understanding of society that stressed people should be need-based rather than greed-based. This model emphasizes primal biological needs and encouragement of people to live a decent life, in which the type of economic structure does not stress materialism and industrialization. Thanks to Gandhi people were encouraged to take only what they needed, not what they wanted as the Earth can provide for everyone's requirements, but not everyone's wants.

Sarvodaya rests on an equalized concept of trusteeship that Gandhi built to make people, particularly the affluent take responsibility as guardians of society. Unlike in an oligarchy where wealth and power are wielded to benefit only the people who possess them in this system of trusteeship wealth and power are wielded for the benefit of society. There is a belief that such wealthy people need to use their resources in a way such that a more developed populace can be assisted with surplus wealth for the well-being of the community. This philosophy eliminates the use of barriers to economic growth and encourages the fighting of concentration of wealth which in result encourages proper distribution of resources (Jena 2023).

The other equally important principle of Sarvodaya is Swadeshi or comes a self-sufficient via local production for local consumption. Thus, according to Gandhi, independent governments and local economy, which would involve less reliance on global markets and which would avoid the exploitation of Industrial Revolution, are capable to supply people, in their districts, with all necessary means, and at the same time, should respect social and ecological systems. Sarvodaya articulates for local industries, crafts and agriculture as they deliver sustainable economic base and more importantly empower local communities. This kind of order is typical of Gandhi's vision of decentralization whereby small self-contained units meet the needs of the people reducing dependence on a domineering and exploitative economic middle.

Sarvodaya also looks at the social aspect of the assets and accepts the principles of equality, embraces nonviolence, and offers the option of nonviolence in settling the issues. According to Gandhi, the Sarvodaya society would not be competitive as everybody would work for the betterment of everyone else. This would demarginalize society, reduce isolation, and offer people a place to belong and a reason to get out of bed in the morning.

Briefly, therefore, Sarvodaya is the blueprint and concept of an ideal society that aims at the total liberation of man and the earth from the oppressive vice of the desire for wealth. Placed in front of the current volatile economical paradigms, it presents vision of the global society where resources are distributed fairly, communities are supported, and ethical standards define the direction of the society's development. This is particular so in the context of the current global social crises which has highlighted major socio-eco-political issues, the Sarvodaya movement is a way forward towards a society of justice, equality and compassion (Jena 2023).

2. Trusteeship

Trusteeship is part of Mahatma Gandhi's economic vision to change the approach in which the assets are acquired, shared and managed within the society. Of particular concern it stresses that the rich should hold their money in trust or even be seen more as stewards of their fortunes. Unlike the developed countries today where people amass wealth for individual benefits, we are asked to use what resources we have for the benefit of all to avoid the harsh consequences of aristocracy with the poor or state led solution of redistributive justice, Gandhi outlined a model of trusteeship (Vidaković 2023). It allows the rich to support the desire or need of the rest of the people without force or directions of the law to do as they feel that it is moral to do so.

The core of trusteeship is that the acquired wealth is not only owned by the owner but also by the whole community. In Gandhi's opinion, money is, to a certain extent, the result of society's common contribution and, therefore, should be distributed in the benefit of all. Trusteeship removes reference to owning something as one's property since the property belongs to society and has been given in the care of an individual; the wealth, the land, and the resources are to be used for the benefit of society. In this view, people who generate wealth especially those like the business men and the entrepreneurs bare in one way or the other compelled to ensure that they use their wealth to help the needy and the underprivileged in the society.

It makes up a culture where the affluent are the trustees and hence they use the resources in a responsible manner. Gandhi had an idea of a welfare state where the well-to-do people contribute part of their money towards benefits for the society in the form of raising standard of living of communities, education, health and the poor. In a way of effective implementation of trusts, it minimizes inequality in the society because everyone has an equal access to the shared resources. It also entrenches the virtue of stewardship for property without diluting concept of ownership instead calls for equality in terms of wealth produces without affecting the owners.

Interestingly, trusteeship also presupposes cooperation instead of competition as the primary view of wealth management. In conventional Capitalist economies, the rich get richer and the poor get poorer are clichés that describe income distribution in aggregate societies whereby people or companies.

Scholars argue that whereas in the old industrial two-rich got richer, in the information and knowledge based postindustrial societies four get richer; the information rich and knowledge rich, bearer Trusteeship on the other hand urges the rich to enhance the public interest to advance the ailment of love and togetherness. In trusteeship, business officials would reinvest into decent wages, moral business practices and the social good which would help the leaders see their businesses not as the means of generating profits but as a way of advancing the communities.

Trusteeship also involves more long-term view to managing the resources. In that aspect, it has the ability to discourage binge consumption and thus lower the impact on the natural environment of a pure capitalistic economic model- albeit while encouraging for the ethical acquisition of wealth. They should always have an ecological conscience due to this, which means that they have to advance practices that agree with sustainable development.

In practice, trusteeship would demand a shift of spirit: that individuals recognizing that they enjoy substantial discretionary income do so as a 'trustee' on behalf of society at large. Gandhi only posited that trusteeship is an ideal state of affairs that, as more and more people become trustees, can change society. It offers an ethics for those with money to embrace and become shareholders in the regeneration of human society and the defeat of poverty, injustice and social isolation by making wealth work for human good. Hence the Social Justice of Trusteeship an economic state which sees wealth as a 'common asset' effectively rotating in an equitable manner for the common good (Vidaković 2023).

To Gandhi, it is personal for an individual to decide what he/she wants, or what will meet the individual's needs. In his ideas on democracy, he points out that in democracy, there are opportunity for individual to realize self-capacity in the society building and there they are able interact with the environment as a whole. An individual is allowed to work to his ability that in any way implies that he or she is an outsider among fellow beings in the society but knows well that he or she is working for the wellbeing of the society.

3. An Insight into the Principle of Non-Violence (Ahimsa) in Economics

Central to the Gandhi's non-violent economics is ahimsa which means non-violent means of achieving financial objectives. To Gandhi however non-violent means are not only physical, but also economic going as far as calling for an economic system where economic actions harm no person and pollute not the earth. Gandhi realized that competitive models of capitalist systems have negative effects because they created a world where select individuals amass wealth at the expense of others or earth's resources. Non-violent economics, therefore, do this to the model to expose other approaches to economics that will enable people to

get what they need without necessarily making others suffer or generating injustice.

Gandhi was aware of how colonialism affected the Indian economy and produced poverty. During colonialism, India saw a very bleak picture as its local industries such as textiles see a downside as British imports congested the market and left manufacturers with no choice but to make families poor. Gandhi's Swadeshi movement, which was an arm of non-violent economic war, comprised of Indians boycotting British produce and instead making their own goods. He assumed if such communities could depend on local, autochthonous economic vertices that they will not be vulnerable to being dominated in economic relationships by extensive trade systems spearheaded by mighty powers.

a) Sustainable and Ethical Production

Gandhi's non-violent economics means that not only the products themselves must be created with the stated aim not to harm human beings and the environment, but also the methods and technologies used for this purpose must be non-violent, environmentally friendly and compatible with the biosphere. He believed in Swadeshi, which enshrined the policy of Made in the town, by the people in the town, for the people in the town Swadeshi itself means 'of our own country,' and is aimed at the lessening of the import trade as much as possible in order to lessen the bad effects of the import trade on the environment. In a similar way of working with local resources such as local industries which can be small scale, an extent of pollution as found in large industries along with high consumed resources are eliminated (Vidaković 2023).

Sustainable production in the view of Gandhi also includes paying regard to the carrying capacity of the earth. He once said "The Earth provides enough for man's needs but not for his greed's". This attitude suggests that individuals need to limit creation and consumption to the requirements of different products without overusing available resources. For instance, in an economy where Gandhi's beliefs as stated above are the guideline, industries will embrace the use of renewable energy, sustainable natural resource utilization and will avoid depletion of resources that harm the earth in anyway. This can be attributed to sustainable practice can be defined under the new economic theory of circular economy where products are as well recycled or up cycled rather than being consumed. Communal and cooperative forms of the economy-violent economics emphasizes that production methods should be ethical, sustainable, and in harmony with natural ecosystems. He advocated for Swadeshi, or local self-reliance, where communities produce what they need with local resources, reducing dependence on external goods and minimizing environmental impact. By relying on local resources and small-scale industries, communities can avoid the high carbon footprint associated with large-scale production and long-distance transport, reducing pollution and resource depletion.

b) Community-Centered Economies and Cooperative Models

Non-violent economics fosters economics for communities as opposed to those for economic profit. Gandhi felt that if production is local and based upon the

requirements of the people, then individuals can dwell as one and avert gaining at the expenditure of the other which generates rival routes to exploitation as well as fight. He supported the idea of specialty, home crafts, where people engage in several sectors within small close groups to supply the demand of the community. While this model varies greatly from the massive industrial plants that offer their workers low wages and poor working conditions (Gandhi 2021)

About cottage industries, Gandhi had an opinion that people should be able to earn for their living without dependence on large scale business entities or industries. It is important to say that in these small and locally based industries workers are members of cooperative model and production is for the benefit of workers and users of the products rather than the profits of the company or a few people. The structure of cooperative helps to achieve balance between people and minimize the social conflicts and relieve stigmatization among different people.

Also, use of cooperatives partakes trusteeship where the owners of wealth act like trustees of the public utility who withhold such wealth for public benefit instead of maximizing profit. With trusteeship, economic power is divided so as overcome the matters of income disparities and promote economic equity.

c) Simplicity in Consumption

Gandhi's nonviolent economics also has implication in the way that to consume and consume only to the extent necessary. He suggested that consumerism or shopping until one drop is violence because this in most cases abuses people and commodities Gandhi (2021). Especially current economic systems that dominate the world especially in the developed economies create worrisome culture of consumerism, hence exerting strong pressures on the physical environment and social fabric (Joseph 2021).

Non-violent coexistence is achievable when people do not have to freely act on wants but act only one wants which are necessities and such wants do not generate unwanted call for the evil productions. He only called for moderation in personal consumption, which is not only a way of reducing personal expenditure but also the best way of prescribing a fairer more sustainable model of consumption. Such consumption is similar to the current concept of 'mindful consumption', where people intentionally purchase commodities that are produced in a right, moral and eco-systems friendly manner and the producers of such commodities are treated fairly. This is because such consumption is at the heart of preventive measures concerning harm in economic activities. We have seen how admirable the objective of Swadeshi is, as it follows self-sufficiency which is dear to every developed nation.

d) Community-Centered Economies and Cooperative Models

Non-violent economics promotes community-centered economic systems that prioritize human well-being over profit. Gandhi believed that when production is localized and centered on the needs of the community, people can live in harmony and reduce the competitive tension that often leads to exploitation and conflict. He advocated for cottage industries, where people can work in small, community-

based environments to meet local needs. This model contrasts with large-scale industries that often exploit workers by paying them low wages and subjecting them to poor working conditions.

By promoting cottage industries, Gandhi envisioned an economy where people can maintain their livelihoods without being subject to the dominance of large corporations or centralized industries. In these small, locally run industries, workers are part of a cooperative model, where production benefits all members of the community rather than generating profit for a few. The cooperative model fosters a sense of mutual respect and shared responsibility, reducing social tensions and creating a more inclusive society.

Additionally, Gandhi's support for cooperatives aligns with his principle of trusteeship, in which wealthy individuals and business owners act as caretakers of wealth, using it to serve the community rather than for personal gain. Through trusteeship, economic power is shared, helping to bridge income gaps and fostering economic equality.

e) Self-Sufficiency through Swadeshi

Swadeshi is the policy of depending on India's own products as far as possible in Gandhi's non-violent economic agenda. He thought that when the community is self-contained, they cannot be easily exploited and hence the likelihood of practicing-right based and sustainable local economies. In this regard, by invoking local production communities retain control over the resources, work and environments entailing the costs of production that come with globalization and industrialization.

Swadeshi also supports all that is capable of bearing the brunt of economic downturns. Suppose people provide basic commodities such as foods, clothing, and shelter through local manufacturers, industries, and farmers; in that case, they will not feel the pinch of high world market prices or a break in supply. Such resilience is useful for the reduction of poverty, food insecurity, and development of a safer economic environment. On Swadeshi, people are empowered to set up industries and crafts that make use of resources and knowledge from society eliminating hitch from the global market. Framework of Social and Environmental Justices non-violent economics emphasizes that production methods should be ethical, sustainable, and in harmony with natural ecosystems. He advocated for Swadeshi, or local self-reliance, where communities produce what they need with local resources, reducing dependence on external goods and minimizing environmental impact. By relying on local resources and small-scale industries, communities can avoid the high carbon footprint associated with large-scale production and long-distance transport, reducing pollution and resource depletion (Gandhi 2021).

e) Framework for Social and Environmental Justice

In essence, Gandhi's non-violent economics is a doctrine of justice both social and ecological. The non-violent economics is the means that denies the exploitive systems pushing for new, better world where people's dignity is respected.

Therefore, Mahatma Gandhi was convinced that real economic growth cannot happen on the expense of social and ecological suffering. If economic systems are destructive to human beings or to nature, then it operates against the grain of what it is to be human, which is to be compassionate and to respect (Badal 2020). Gandhi's philosophy also presupposes equality and fighting against the existing economic inequality by leaving gaping chasms of the rich and the poor. Non-violent economics tackles the causes of injustice and unmasks the mechanisms that cause inequitable distribution of resources, supports economy stewardship of local communities, and defends decent work. This model curtails economic as well as social exclusion, increasing the social endowment of every citizen thereby ensuring that they get their optimal due in the course of their lifetime.

The main talking point here is a particular strand of economics proposed by Gandhi, that nonviolence has to be brought in right from the production line and should extend to consumption and distribution. Non-violent economics threatens the conventional economic framework that reinforces the culture of profit before people non-violent economics is therefore a way of restoring an economic system based on respect for justice and even the natural world. About this vision goes beyond fixing the problems of environmental degradations and social injustices, but to foster a world where people and the planet are interdependent with economic systems that exist to support people and enhance the earth. Presenting a vision of the future when global economy will not be 'a reflection of war', but a birth of co-operation, Gandhi's non-violent economics is both an effective vision and a moral imperative for a society which is increasingly confronted with deep ecological and social crises.

Gandhi on Environment Justice

Reading Gandhi's views on life, one can highlight the perspective that can be used to fight environmental problems – sustainable manufacturing and frugality. He has defined ahimsa that is non-violence not only between two people but between the human race and nature. As for the economic activity, Gandhi based on the platform of complete non-violence to the earth; he thought people should consume only what is necessary. This philosophy turns its back on the contemporary trend of the Western economy that is based on the consumption principle, boundaries of which should be constructed with regard to the natural systemic constraints of the biosphere and requires people to live less materialistic lives.

As it was pointed by Gandhi "there is enough in the world to fulfill every man's requirement but not every man's desire." He said that materialism leads to excessive acquisition and consumption of material things, their misuse and pollution of the environment. As with more comprehensive interpretations of sustainability, for the latter author, such as sorts of minimalism in which an individual is surrounded only by things that are meaningful or necessary (Gandhi 2021). This concept convinces people to stop being gluttonous and to start using necessities, not the frivolous things that a consumerist society suggests.

This kind of attitude towards consuming is less accustomed to contributing to the negative effects faced by the environment. For example, preferring to buy items

that were made to last instead of items meant to be used once and then thrown away saves the environment besides decreasing the need for manufacturing other items. Furthermore, personal consumption may decrease exert pressure on ecosystems and thus reduced rates of deforestation, mining, water pollution, asking for high volume, short-life products. Another benefit of the minimalist approach is satisfaction; it directs people's attention from materialism to self and people's welfare.

On sustainability, use and recycling is another aspect of Gandhi's sustainability vision. He embraced the values of recycling, reuse and recycling which are very close to the current concept of circular economy. According to Gandhi, the resources, in this case the earth, must be slow and should recirculate in the community. Recycling simply means we make use of products for an extended period, not having to go back to the drawing board in an effort that is usually damaging to the environment.

Recycling in homes, business organizations and communities decreases pollution and ditto waste. A careful attitude towards resources influences consumers to replace used up products, recycle and use untidy items again. There is a focus on a circular economy here, that integrates characteristics of product durability and recyclability, which fits Gandhi's concept of rational exploitation of resources.

This aspect makes us realize that what Gandhi envisaged concerning sustainable production and the use of basic products can solve the contemporary world issues. To this end, Gandhian economics augments an approach to arrest humanity's impact on the environment through calls for local production, consumption that reflects on the goods and services used and proper recycling programs. The spirit of Gandhi is to revive in the human mind and soul the basic idea of sustainable life or life at sustainable pace and within sustainable resources or capacities. Applying these principles in today's society and context of ever-growing climate change and depletion of natural resources may enable a society to create an improved, sustainable and socially equitable economy that sustains the value and dignity of people and the planet.

In essence applying Gandhian concepts there is a need to change our perception and approach to developmentalism. It also insists that the growth of businesses and an economy should be in line with human welfare and that of the environment contrary to the current measures that are based and expressed in GDP or business profitability. Some of these ideas have been embracing by the society today depending on certain aspects such as the circular economy, ethical investments, yard farm among others this shows that some of the vision proposed by Gandhi is been adopted. When such principles are –by choice or pressure– implemented, societies can step closer towards an economy that benefits people and, Consequently, the planet; towards the definition of progress as improved quality of life for all, as opposed to economic growth for the few. Gandhian economics therefore continues to provide a central vision of how development might be attained on a fair and humane basis for the peoples of the world.

Pursuit of self-interest in the current world economies results in social isolation leaving the bonds of a community fragile. Gandhian economics provides a way out

with a prescription of extended order economy that economy is more than transactions. Gandhi opined that economic activity must accomplish the goal of creating integrated societies that people can develop a sense in making for the whole. Notable is his predilection for cottage industries, that is, dispersed and localized production sites. The web of reciprocity within communities of a community-centered economy enhances togetherness, cooperation, respect as well as shared goals in the production of goods that meet core community needs.

Cottage industries give economic security apart from depending on fluctuating international market. The advantages of the local production include, local communities of production can withstand and do not rely on other external economic factors. Moreover, cottage industries offer employment hole within the village and reduce on poverty and provide employment to people within their own familiar populace. This approach is strikingly different from the experienced loss of identity common with large corps, when employees feel objects and nobody cares about them rather than appreciated individuals. The Gandhian economics thus seek to locate economic interventions right at the heart of human relationships to meet both physical and mental needs.

The cooperative model, another hall mark of Gandhian economics, aids this paradigm by supposedly embracing shared ownership and management. According to Gandhi, it is efficient to liberate people by allowing them to become stakeholders at cooperative businesses. Its self-respecting model because it makes people proud of what they are doing; it eradicates discrimination between people. In the long run, the cooperative models can directly address social insignificance and social detachment to bring harmonization in society.

Gandhi's Idea on Democracy and Economic Transformation

From democracy an individual is able to fight all form injustices in the society including all the economics crimes that the he may feel is unjust to human day to day life. Gandhi has the idea of democracy which can encourage satyagraha, this means using every truth non-violent way to combat all oppressions. Gandhi exemplifies this in west where people elect their leaders and they are bestowed authority to reign via ballot. From that he has a perception of empowerment of people as from the day the given representative is voted into power, the people have less said in matters of power. He also acknowledges complaining that people are rightly marginal in the making of institutions arrangements hence sometime injustices surfaces. He uses analysis to point out that in such nations that have a voting system, there are features of capitalism and imperialism and in as much as Hallmarks cannot exist without violence, imperialism cannot exist without violence. Gandhi has certain words for democracy, while appreciating its utility urges the rulers and the people not to abuse it (Singh 2021)

Gandhi realizes that democracy must be constructed from all the past, present and future economic, social, and political processes. He notes that coercive power cannot help a country to realize it's economics objectives, but only collective responsibility and mutual responsibility. This therefore goes a long way in telling us that whenever people of a certain country are active in the political social and economic arena then that country stands a better shot at development. When

deliberating on the role of democracy in economic development, one proponent the Ghandi view of democracy as a concept to be considered one states as follows – Economic development can indeed be achieved through good democracy where the rulers should consider themselves as representatives of the people and should therefore be held responsible for any form of injustice.

Gandhi understood democracy as not only a political system, but as a system for the organization of society and economy. To him, democracy means something more than voting, or an ability to vote for a relevant candidate or elect the president; It is ability and opportunity for a man to live a decent life. This general notion of democracy presupposes equality and justice for all people as well as their respect. According to Gandhi, democracy must be one that meets the requirements of the least of society. He underlined the fact that the type of society reflects the levels of justice of a society based on how minority groups are treated (Singh 2021).

Therefore, true democracy can only mean that the poor are assisted, discrimination removed, and that social inequity is fought. Gandhi empowering the lower rank people for governance without any interference by any upper class or upper caste people, he wanted to bring change in political system by making it more or less genuine which would actually be the actual will of the people.

Gandhi's vision of democracy partially originated from self-governing institutions which are best explained through Panchayati raj. The system of local self-government allows communities to make their own decisions concerning their own lives. According to Gandhi, democracy could only be from the bottom and people should be afforded opportunities to govern in some ways.

According to Gandhi on Panchayati raj, it helps in development of democracy into a right type of training or a thinking mass and hence every villager should have a feeling that he is master of his fate. Gandhi intended on decentralizing political power in order to achieve a more efficient form whereby heads directly report to the people they represent. He contended that in the course of exercising their sovereignty the citizens gain enhanced appreciation of their duties and privileges.

Besides, Gandhi also pin down that power must be decentralized to work for democracy. He opposed the centralization of political structures of power that they tend to open the path for oligarchic power in opposition to the power of the voting populace. Rather than that he considered the possibility of a society where energy is distributed among several local organizations so that the community itself decides its needs and struggles with them. This model enables improvements of pluralism and makes certain that a range of stakeholders can give opinions.

The British colonialist Gandhi understood that economic inequities and other social problems act as impediments to full democracy. This he said that democracy if functioning has to respond to problems of poverty, inequity, racism amongst others. (Mathew 2021), democracy is not a political form but a moral responsibility that people have to take in improving the society.

Sarvodaya – the welfare of all or again the active promotion of social and economic justice. He also stressed that only full democracy was possible if all citizens enjoyed the basics of life like food, education and health. He claimed that the principles of distribution ought to be economic justice mainly focusing on the less fortunate in the society.

That is why, in this respect, Gandhi was equally critical of capitalism and socialism, calling for the model of independent, locally based economy (Gandhi 2021). He insisted on small scale industries and cooperative ventures as a way of Developing communities under the notion of employment. Therefore, in his struggle for a democracy of structures or formation of economic systems, Gandhi fought to change the country by transforming the economic system to serve more people.

Education in the context of Gandhi Idea for democracy

It is significant to announce that education has always been very dear to Mahatma Gandhi who believed it was one of the founding agents of democracy. He had no mundane perception of education as a way of learning but saw in it the potential for producing change at the individual as well as the traditional societal level. Education, as was with other aspects of life for Gandhi, had to be tailored towards producing responsible citizen with sound ability to take part in democratic processes, fight for social justice, and help the state and nation as a whole (Singh 2021).

According to the vision of Gandhi, education must help people, teach people to think and learn with their capabilities and choose the right decisions. He pointed out that education is not just the ability to memorize, or learn and practice as a craft but it is education when it has ended up with, creating, discovering, analyzing, evaluating, and being responsible for oneself and the society (Gandhi 2021). Education empowers citizens through enabling them to assess their environment and standing and fight for justice and equity thereby creating an army that can easily call for change.

Major and fundamental components of democracy include; empowered citizens who influence policy formulation, monitor leaders and participate in governance. Indian Gandhiji was alive to the fact that education is a crucial factor in the production of enlightened citizens who are capable of training and reforming the society and hence the demos. This reason for placing such significance on autonomy and ethical training that forms the basis to the structure of democracy, Gandhi endeavored to foster a population with a sense of conformity and understanding of democratic principles as well as tenacity to uphold the principles of democracy as de Tocqueville was observing above.

The education that Gandhi envisaged as a liberated education of the spirit, was a systematic development of mind, body and souls. Today, it is quite obvious that he wanted not only the intellectual abilities of the youngster but also their physical and moral development. This approach of education correlate with the tenets of his outlook on life where a man should be equipped for success in his academic career, but inner morality also to be servant, merciful and ethical.

New education which was the type that Gandhi supported focused on education through experience with morality as the dominant philosophy. This system of education entailed learning of vocational trades in addition to academic curriculum, skills used in life and attainment of independence. Through apposite blending of knowledge and skills and virtues of ethical nature, Gandhi sought to produce knowledgeable citizens equipped with competencies required to solve problems in communities (Rai 2021).

To Gandhi education was a force in tackling social issues especially those to do with equity and social injustices. He opined that tuition fees should include opportunities for all independent of Caste, Creed, or sex. In a society characterized by rampant oppression of one group by another, Gandhi championed a cause which seeks to effect changes in educational systems that would help facilitate equality for one and all with special regard to the downtrodden groups.

According to the education for all and especially for the suppressed section of society, Gandhi wanted to bring down social differences in society. He realized that the educated people posed a threat particularly to oppressive systems that they could fight for their rights as well as act as agents of change. Thus, education as a tool of emancipation from ignorance and poverty — becomes a way of preparing people for active political citizenship.

One would be right in stating that in Gandhi's vision of education moral and ethical values are central. He is committed to the idea that education must teach children to be honest, to be integrated, to be kind, and useful. According to Gandhi, the democracy is based on ethic and on people's abilities to think thrice for others. Learning therefore needs to enhance one's character formation in addition to mental development (Gandhi 2021)

Gandhi has become a true supporter of ethics in education and the main principles of his strategy are expressed in two words – ahimsa and satya (Jena 2020) He found that people have to be educated and become tender, people have to be able to see each other as parts of the same human family. To that end, while cultivating ethical values in schooling, Gandhi endeavored to establish a society which has sincerely felt for the interests of the democracy and not for the gain of individual persons.

He also insisted that civic responsibilities formed part and parcel of education. He was of the view that education should make people competent in their social settings to fight for justice and to vote. This sense of the community and responsibility to it is crucial for the functioning of any democracy; the latter cannot exist and develop if people act only as objects of the government's action and decision-making.

It was therefore Gandhi's model of education that would compel students into productive citizenship by using learner-heads to serve as voices of their communities. Through peoples' contribution into local activities, they acquire awareness of their rights and thus are empowered. It strengthens ensuring

commitment to social justice work and obligate people to work together for societal improvement.

According to Gandhi, education plays a crucial role of preventing conflict amongst the societies obtainable. He knew that a well-informed population is able to deal with disputes in the best and most peaceful manner as opposed to physically. Education promotes concerns and understanding of other people's viewpoint, as well as teaching persons how to manage conflict and dialectical skills.

Education for peace was thus a component of Gandhi's campaign for a society in which conflict will be solved without use of force. He knew that education is a key in making Intersecting communities correlate and accept each other. This focus on peace education sits in well with his overall philosophy of ahimsa; the fostering of good relation between individuals and groups.

The principles which Mahatma Gandhi foresaw about education as the strong point of democracy ought not to be separate entities of knowledge, power, and culture but interrelated components (Rai 2021). Through education Gandhi sought to develop the kind of citizenship that supports democracy through promoting ethical rationalism and the respect of democratic values. These social jailbreaks are so relevant to what is happening in our country today; he saw education as the solution to the problems of unemployment and marginalization, education as a passport to justice in a stable society.

Gandhi has left hallmarks in education makes people fight to put forward educational systems that will foster empowerment, ethical leadership and community participation. Given the fact that the global society is experiencing many problems such as; poverty, war, and climate change, among others, social transformations vision of Gandhi pertinent to the reconstruction of education for overall world improvement. If we accept these principles, then we can start to strive towards a society where everyone will be treated equally and with kindness in accordance with the principles of democracy and human rights.

Global Interconnectedness

An important element of Gandhian economics is the interdependence of world economies – for Gandhi, people are one, despite all the differences. He painted a picture of a world which people and countries are interdependent in ways that are equitable and fair in the current global setting in terms of social justice, global citizenship, and commonsensical globalization. This concept is particularly significant in the modern world integrated through economic, social, and environmental problems that are transnational. Here is how Gandhian economics of interconnection fits into global interconnectedness (Badal 2020).

Gandhi taught that every person is a part of another; and that we are bound to the world and its people with ties of direct interdependence. He knew that the life simply could not be better, without the lives of others around being similarly better for him to be happy personally. This principle helps people and countries understand one has a duty to the other; and as such, there is togetherness in the world (Kaur 2015).

In the modern world interconnected and intertwined by technology, social justice concerns like poverty and inequality and climate change know no borders. These challenges imply that Gandhian economics portfolios for collective ideas to combat these problems since the condition of people in one part of the world is determined by those in the other part of the world.

He said that Gandhian economics supports the correct consumption and production principles depending on the urgent need and required properties. Today's cross-border integration of the world economy means that the production activity of one country can negatively impact the resources or some parts of the population of another country. For instance, the developed countries' demand for cheaper employment and materials causes the opposite in the developing states. Gandhian economics thus supports and advocates for proper customer consciousness that embraces fair trade, and properly sourced and sustainably produced goods. This principle aims at getting far more reasonable stipulations and treatment to producers all around the globe with proper working conditions.

This analysis shows that the Gandhian concept of inter-relatedness calls for international collaboration in addressing issues of sustainable development. This he felt could be done through the cooperation of nations to solve critical global problems that require collective input of authoritative nations such as poverty, health, education, and climate change. This view is consistent with current practice, including the UN's recently adopted 2030 Sustainable Development Movement, which aims for people's cooperation in building a fair and sustainable future.

In Gandhian economics, people are also involved in decision-making so that the communities themselves should be able to contribute to the ideas about their future. From an international perspective, this demands that communities locally provide strong voices in international forums, advocating for the oppressed. We see another important feature of Gandhi's personality, which was the adherent of cultural diversity, who believed that different cultures could only make people richer. There are benefits that come as a result of increasing globalization because people from different cultures learn to appreciate each other. This aspect of Gandhian economics makes a call to people and nations to respect each other's customs and get lessons from each other to foster interaction without conflict.

In a world that is characterized by different forms of conflict including ethnic, religious, and political/Gandhi's philosophy of respecting one's neighbor and listening to him/her could be seen as timeless. In the framework of multiculturalism, the decision-makers should strengthen the relations between people since multicultural societies develop global citizenship instead of nationalism and ethnicity.

A key principle of Gandhi's philosophy of Satyagraha is peace or nonviolence; in India, it means ahimsa. In the context of people's interdependence in the world, this principle provides a principle of non-use of force for the coercion of other states. Gandhi also felt that all kinds of problems could be solved through civil discussion rather than fighting (Singh 2021).

Unfortunately, in contemporary geopolitics and conflicts, this form of economic thinking promotes avoidance of armed struggle and force application in international politics and instead spurs resolution through dialogue. For the efficient tackling of global challenges, the world can only promote peaceful relations among countries (Badal 2020).

Consequently, concepts of international connectedness are the key point of Gandhian economics; it paints the picture of a united world, to which Gandhi was aspiring. In this context, the Gandhian economics approach enlightens contemporary challenges such as consumption practices, global integration, cultural interaction, and non-violent qualifications of relationships between oneself and other people and countries. In an ever-globalized world, these principles can help facilitate a fair, equal, and sustainable future for all.

Conclusion

Therefore, Gandhian economics is capable of providing a blueprint for fashioning the economic solutions of the modern world to be human-centered, sustainable and equitable. In its essence, this concept aims to establish a framework that delivers a maximum emphasis on human wants and societal wishes compared to capitalistic values and possessions. Principles like trusteeship, self-sufficiency, and minimalism insist on moderation in the way resources are used and referred to in the production-consumption cycle with participants in the economy acting like custodians of resources.

As a result, Gandhian economics works towards the eradication of this problem through the encouragement of economic models that emphasize local businesses and fairly traded products (Kaur & Singh 2015). Enthusiasts call people to reflect on the consequences of their actions, and therefore, the concepts of ethical spending and shopping inspire responsible and sustainable behavior.

Furthermore, it is concerning Gandhian economics when it encourages world partnership in other areas such as poverty, climate change, and social injustice. This interdependence is based on Gandhi's idea of serving humanity because only collective welfare can result in positive societal change and world harmony.

This explains why Gandhian economics is a useful theoretical approach to reconstructing economic systems in light of the desired virtues. It does this while providing approaches for humans and the environment and developing interventions for some of the biggest problems in the modern world to create a more equal society. Realizing these principles can cause significant shifts towards the kind of economy needed in society today.

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